

Saṅgārava Sutta – The Discourse to Saṅgārava

Conclusion: The Buddha's Visitor Becomes a Buddhist

485. <i>Evaṃ vutte, saṅgāravo māṇavo bhagavantam etadavoca – "aṭṭhitavataṃ¹ bho gotamassa padhānaṃ ahoṣi, sappurisavataṃ² bho gotamassa padhānaṃ ahoṣi; yathā taṃ arahato sammāsambuddhassa.</i>	485. (When it) was thus spoken (by the Buddha), the young man Saṅgārava told this to the Exalted One: "There has been made continuous effort in striving by friend Gotama, there has been made a good man's effort in striving by friend Gotama, so that He (became) the Arahant, Rightly (and) Fully Awakened.
<i>Kiṃ nu kho, bho gotama, atthi devā'ti?</i> ³	"Well, friend Gotama, do gods exist?"
<i>"Thānaso metaṃ⁴ bhāradvāja, viditaṃ yadidaṃ – adhidevā'ti.⁵</i>	"This is known by me according to the conditions, Bhāradvāja, namely the higher gods."
<i>"Kiṃ nu kho, bho gotama, 'atthi devā'ti puṭṭho samāno 'thānaso metaṃ, bhāradvāja, viditaṃ yadidaṃ adhidevā'ti vadesi.</i>	"Well, friend Gotama, why when asked: 'do gods exist,' you say: 'this is known by me according to the conditions, Bhāradvāja, namely the higher gods'?"
<i>Nanu, bho gotama, evaṃ sante tucchā musā hoti'ti?</i>	Being so, isn't (your speech) empty (and) false?"
<i>"Atthi devā'ti, bhāradvāja, puṭṭho samāno 'atthi devā'ti yo vadeyya, 'thānaso me viditā'ti⁶ yo vadeyya;</i>	"Bhāradvāja, if anyone when asked 'do gods exist' says 'gods exist', if anyone says 'this is known by me according to the conditions',
<i>atha khvettha viññunā purisena ekaṃsena niṭṭhaṃ gantabbaṃ⁷ yadidaṃ – 'atthi devā'ti.</i>	Thereafter, indeed, there by the knowledgeable man should be thoroughly definitely understood ("taken") this, namely 'gods exist'.

¹ In Sinhalese, Thai, Cambodian, and PTS(?) versions we find the word separated by space: *aṭṭhita vata* (no difference in meaning)

² In Sinhalese, Thai, Cambodian, and PTS(?) versions we find the word separated by space: *sappurisa vata* (no difference in meaning)

³ In certain Burmese versions of the Pāli Tipiṭaka, all *"atthi devā"* is inscribed as *"adhidevā"*. *"Atthi devā"* means "be a deity". *"Adhidevā"* means "higher-deity" / "higher-god". Usually it is the Buddha who is called *adhidevo*, because the Buddha is superior to all gods in His wisdom. However, in this particular case – as the *Commentaries* and *Sub-Commentaries* explain - the word *adhidevā* points to the fact that *"devā"* ("deities") is a word also used for one's children, as well as for the kings and queens of one's motherland. Thus *"adhidevā"* ("super-deities / higher gods") point to the deities of greater powers, i.e. the deities in heaven.

⁴ According to the Thai, Cambodian, and some Burmese version of the Pāli Tipiṭaka instead of *metaṃ* there should be *panetaṃ*. *Metaṃ* (*me + etaṃ*) means "this by me", whereas *kho panetaṃ* (*kho pana + etaṃ*) means "however, indeed, this".

⁵ According to the Sinhalese, Thai, Cambodian, and PTS(?) versions there should be *"atthi devā'ti"* (gods exist). The version used here contains *adhidevā* (Super-God), and the transcriber suggests whether *atidevā* (Super-God) would be plausible here. The Pāli text here says *"adhidevā"* now.

⁶ The Sinhalese, Thai, Cambodian, and PTS(?) say *"thānaso viditā me viditā'ti"*, i.e. "it is known according to the conditions, known by me" and the transcriber again suggests *"thānaso me viditā atidevā'ti"*, i.e. "the super-gods are known by me according to conditions."

⁷ Some Burmese editions of Pāli Tipiṭaka say *"gantum"* and Thai with Cambodian versions say *"gantum vā"*. The difference is only grammatical.

<i>"Kissa pana me bhavaṃ gotamo ādikeneva na byākāsī"t⁸</i>	"Why then the Exalted Gotama didn't tell me (this) already before?"
<i>"Uccena sammataṃ kho etaṃ, bhāradvāja, lokasmiṃ yadidaṃ – 'atthi devā"'ti.</i>	"Indeed, Bhāradvāja, this is generally established in the world, namely 'gods exist'.

<i>485. Aṭṭhitavatanti aṭṭhitatapaṃ, assa padhānapadena saddhiṃ sambandho, tathā sappurisapadassa.</i>	485. "Continuous effort" means continuous exertion, (that) is connected with the word "striving", thereafter with the word "good man".
<i>Idaṃhi vuttaṃ hoti – bhoṭo gotamassa aṭṭhitapadhānavataṃ ahosi, sappurisapadhānavataṃ ahosīti.</i>	Indeed, this is said: "there was a continuous effort in striving of friend Gotama, there was a continuous effort of a good man."
<i>Atthi devāti puṭṭho samānoti idaṃ māṇavo "sammāsambuddho ajānantova pakāsesī"ti saññāya āha.</i>	"When asked 'do gods exist'" - this the young man asked perceiving "the Rightly (and) Fully Awakened One proclaims not knowing (it himself)."
<i>Evaṃ santeti tumhākaṃ ajānanabhāve sante.</i>	"Being so" means "when your (<i>pl.</i>) ⁹ ignorance is so."
<i>Tucchaṃ musā hotīti tumhākaṃ kathā aphaḷā nipphalā hoti.</i>	"(Isn't it) empty (and) false" means "your (<i>pl.</i>) speech is meaningless, without a meaning."
<i>Evaṃ māṇavo bhagavantaṃ musāvādena niggaṇhāti nāma.</i>	Indeed, thus the young man accused the Exalted One of false speech.
<i>Viññunā purisenāti paṇḍitena manussena.</i>	"By a knowledgeable man" means by a wise man.
<i>Tvaṃ pana aviññutāya mayā byākatampi na jānāsīti dīpeti.</i>	(The Buddha then) explains: "You, however, out of (your) ignorance don't know (that) what was said by me."
<i>Uccena sammatanti uccena saddena sammataṃ pākaṭaṃ lokasmiṃ.</i>	"Obviously established" means established by an obvious word (/sound), patent in the world.
<i>Adhidevāti susudārakāpi hi devā nāma honti, deviyo nāma honti devā pana adhidevā nāma,</i>	"Higher gods" – even young children, indeed, are known as "gods"; there are however "goddesses", the "higher gods",
<i>loke devo devīti laddhanāmehi manussehi adhiḥkāti attho.</i>	Meaning that in the world "god" (and) "goddess" are appellations received by humans, (but those above) are superior.
<i>Sesaṃ sabbattha uttānamevāti.</i>	All the rest has been already (/ "just") said.

<i>486. Evaṃ vutte, saṅgāravo māṇavo bhagavantaṃ etadavoca – "abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama!"</i>	486. When spoken thus, the young man Saṅgārava told this to the Exalted One: "very beautiful, friend Gotama, very beautiful, friend Gotama!"
<i>Seyyathāpi, bho gotama, nikkujjiṭaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ</i>	Suppose, friend Gotama, that (somebody) would turn up what was turned down, or open up what was covered, or show the path to the one on the wrong

⁸ Some Burmese editions of Pāli Tipiṭaka say *"gotamo ādikeneva byākāsīti"* and the transcriber suggests *"gotamo atthi devāti na byākāsīti"*, but the difference is only grammatical.

⁹ English language doesn't have the word "your" in a specifically plural form (unlike e.g. Czech and Pāli). In certain languages the plural and singular form when addressing a single person is generally used to indicate respect. A single person (e.g. king) is then not address as "dear king" but as "dear kings" – not in the noun, but in the pronoun.

<i>ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti –</i>	(path), or bore an oil torch in the darkness (thinking) "who has eyes they will see the forms (/appearance)."
<i>evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.</i>	Just so was the Dhamma explained in several ways by friend Gotama.
<i>Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.</i>	Therefore, I go for the refuge to the Exalted Gotama, I go for the refuge to the Dhamma as well as the Community of monks.
<i>Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata'nti.</i>	May the Exalted Gotama consider me as a lay person who has gone for refuge from today onward until (he) lives."
<i>Saṅgāravasuttaṃ niṭṭhitaṃ dasamaṃ.</i>	The Discourse to Saṅgārava is finished, (numbered) tenth.

<i>MNA 4. Bhayabheravasuttavaṇṇanā</i>	Commentary for MN 4. Discourse on Dread (and) Scare
<i>56. ... Evañca pana vatvā puna taṃ bhagavato dhammadesanaṃ abbhanumodamāno bhagavantaṃ etadavoca abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotamāti.</i>	56. ... Saying so, however, (the brahmin,) extraordinarily rejoicing of the Exalted One's Dhamma discourse, said: "very beautiful, friend Gotama, very beautiful, friend Gotama!"
<i>Tatthāyaṃ abhikkantasaddo khayasundarābhirūpaabbhanumodanesu dissati.</i>	There this word "beautiful" is seen in the (cases of) (1) <u>end</u> , (2) <u>beauty</u> , (3) <u>splendor</u> , (and) (4) <u>extraordinary rejoicing</u> .
<i>"Abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho"tiādīsu (Cūḷava. 383; a. ni. 8.20) hi khaye dissati.</i>	(1) (In the quotes such as) "lord, the night is very beautiful , the first watch (of night) has risen, the Community of monks has been sitting (here) for long," etc. (<i>Vinaya Piṭaka – Cūḷavagga Pāli</i> - 9. <i>Pātimokkhaṭṭhapanakkhandhakaṃ</i> - 1. <i>Pātimokkhuddesayācanā</i> – par. 383; <i>AN 8.2.10. Uposatha Sutta</i>) is seen the <u>end</u> .
<i>"Ayaṃ imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro cā"tiādīsu (a. ni. 4.100) sundare.</i>	(2) (The quotes such as) "this is the surpassingly very beautiful and the surpassingly excellent out of the four Persons," etc. (<i>AN 4 2.5.10. Potaliya Sutta</i>) are the <u>beauty</u> .
<i>"Ko me vandati pādāni, iddhiyā yasaṃ jalaṃ; abhikkantena vaṇṇena, sabbā obhāsayaṃ disā"ti. – ādīsu (vi. va. 857) abhirūpe.</i>	(3) (The quotes such as) "who bows to my feet, (as I) shine with power (and) glory; by (my) very beautiful (divine) color, all directions are illuminated" ¹⁰ etc. (<i>Vimāna Vatthu</i> – 2. <i>Purisavimānaṃ</i> - 5. <i>Mahārathavaggo</i> – 1. <i>Maṇḍūkadevaputtavimānavāṇṇanā</i> – par. 857) are the <u>splendor</u> ,
<i>"Abhikkantaṃ, bhante"tiādīsu (dī. ni. 1.250; pārā. 15) abbhanumodane.</i>	(and) (4) (the quotes such as) " Very beautiful , Lord" etc. (<i>Dīgha Nikāya</i> – 2. <i>Sāmaññaphala Sutta</i>) are the <u>extraordinary rejoicing</u> .
<i>Idhāpi abbhanumodaneyeva.</i>	This then is (the expression) by extraordinary rejoicing.

¹⁰ This is an exclamation uttered by a deity in surprise how much glory and power they obtained for the good deeds made in their previous life.

<i>Yasmā ca abbhanumodane, tasmā sādhu sādhu bho, gotamāti vuttaṃ hotīti veditabbaṃ.</i>	It should be known that as in the extraordinary rejoicing, so also when saying "Excellent, excellently, friend Gotama."
<i>"Bhaye kodhe paṣaṃsāyaṃ, turite kotūhalacchare; hāse soke pasāde ca, kare āmeditaṃ budho"ti. –</i>	"(Such) is the exclamation done by a wise one in fear, anger, praise, hurry, omens (and) wonders; joke, misery, and appreciation."
<i>Iminā ca lakkhaṇena idha pasādavasena paṣaṃsāvasena cāyaṃ dvikkhattuṃ vuttoti veditabbo.</i>	- Also because of this character it should be known that this (the words of approval) is told here even two times here as appreciation, as praise.
<i>Atha vā abhikkantanti abhikantaṃ. Atiṭṭhaṃ atimanāpaṃ, atisundaranti vuttaṃ hoti.</i>	Or otherwise, "very beautiful" means very lovable. Very desirable, very pleasant, very lovely.

<i>Tattha ekena abhikkantasaddena desanaṃ thometi, ekena attano pasādaṃ.</i>	There by one word of "very beautiful" (he) eulogizes the (Dhamma) discourse, (and) by one (again) (he means his) own appreciation.
<i>Ayañhettha adhippāyo – abhikkantaṃ, bho gotama, yadidaṃ bho gotamassa dhammadesanā,</i>	Indeed, this is the meaning there: "very beautiful, friend Gotama, namely this Dhamma discourse of friend Gotama,
<i>abhikkantaṃ yadidaṃ bho gotamassa dhammadesanaṃ āgamma mama pasādoti.</i>	Very beautiful, namely this Dhamma discourse of friend Gotama which aroused my appreciation."
<i>Bhagavatoyeva vā vacanaṃ dve dve atthe sandhāya thometi –</i>	Or (he) simply eulogizes the word of the Exalted One in connection with the two by two meanings:
<i>bho gotamassa vacanaṃ abhikkantaṃ dosanāsanato, abhikkantaṃ guṇādhigamanato,</i>	(1) the word of friend Gotama is very beautiful because it can destroy defilements, (2) (it) is very beautiful because (it) arouses the qualities (such as virtue etc.);
<i>tathā saddhājananato, paññājananato, sātthato, sabyañjanato, uttānapadato, gambhīratthato,</i>	Thereby (3) by arousing faith, (4) by arousing wisdom, (5) by meaningfulness, (6) by grammatical correctness, (7) by the used vocabulary, (8) by the deep meaning,
<i>kaṇṇasukhato, hadayaṅgamato, anattukkaṃsanato, aparavambhanato, karuṇāsīlato,</i>	(9) Because it is pleasant in the ear, (10) because it enters the heart, (11) because it doesn't exalt oneself, (12) because it doesn't degrade another one, (13) by the coolness of the compassion,
<i>paññāvadātato, āpātharamaṇīyato, vimaddakkhamato, suyyamānasukhato, vīmaṃsīyamānahitatoti evamādīhi yojetabbaṃ.</i>	(14) Because it increases (the listener's) wisdom, (15) because it causes pleasure in those who hear (it), (16) (by the absence of any contradiction and therefore) by its resistance to disturbance, (17) because who hears it becomes happy, (18) because (it) is profitable to those who inquire, and so on. (These meanings) should be applied (in the meaning). ¹¹

<i>Tato parampi catūhi upamāhi desanaṃyeva thometi.</i>	Thereafter (he) eulogizes just the discourse by four similes.
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¹¹ Altogether 18 qualities of the Buddha's discourse have been listed here.

<i>Tattha nikkujjīṭanti adhomukhaṭṭhapitaṃ, heṭṭhāmukhajātaṃ vā.</i>	There "turned down" is (whatever is) kept upside down ("/orifice down") or born (arisen) with face downward.
<i>Ukkujjeyyāti upari mukhaṃ kareyya.</i>	"Would turn up" means (somebody) would make (it) upside up ("/orifice up").
<i>Paṭicchannanti tiṇapaṇṇādicchāditaṃ.</i>	"Covered" means concealed by grass, leaves, etc.
<i>Vivareyyāti ugghāṭeyya.</i>	"Would open up" means (somebody) would uncover (it).
<i>Mūlhassāti disāmūlhassa.</i>	"One on the wrong (path)" means one of wrong direction.
<i>Maggaṃ ācikkheyyāti hatthe gaheṭvā "esa maggo"ti vadeyya.</i>	"Would show the path" means (somebody) would take (the person's) hands and say "this is the path."
<i>Andhakāreti kāḷapakkhacātuddasāḍḍharattaghaṇavanasaṇḍameghapaṭalehi caturaṅge tame,</i>	"In the darkness" means in the darkness of four characteristics: (1) in the period of new ("/black") (moon), in the 14 th day (i.e. new-moon day), (2) in the middle of a night, (3) in a deep ("/dense") jungle, (4) when (the sky) is covered by clouds;
<i>ayaṃ tāva anuttānapadattho.</i>	this is then the word meaning not uttered (earlier).

<i>Ayaṃ pana adhippāyayaṇā – yathā koci nikkujjitaṃ ukkujeyya, evaṃ saddhammavimukhaṃ asaddhamme patitaṃ maṃ asaddhammā vuṭṭhāpentena,</i>	This is then the connection to the meaning: in the way (someone) would turn up something turned down thus to me fallen to the incorrect truth (/dhamma), out of the direction toward the correct Truth (/Dhamma), (I was) raised from the incorrect truth (/dhamma);
<i>yathā paṭicchannaṃ vivareyya, evaṃ kassapassa bhagavato sāsananāradhānato pabhūti micchādiṭṭhigahanapaṭicchannaṃ sāsanaṃ vivaraṇena,</i>	In the way (someone) would uncover what was covered thus the (Buddha's) Teachings has been uncovered from being concealed by a forest of wrong view(s) since the time the Dispensation of Kassapa the Exalted One disappeared;
<i>yathā mūlhassa maggaṃ ācikkheyya, evaṃ kummaggamicchāmaggaṃ paṭipannassa me saggamokkhamaggaṃ ācikkhantaṃ,</i>	In the way (someone) would show path to one of wrong (path) thus I who followed the path of doom, the wrong path, was shown the path to heaven (or) Liberation,
<i>yathā andhakāre telapajjotaṃ dhāreyya, evaṃ mohandhakāre nimuggassa me buddhādiratanarūpāni apassato</i>	In the way (someone) would carry an oil torch in darkness thus to me sunk in the darkness of ignorance, who didn't see the forms (/appearance) of the Jewels such as the Buddha,
<i>tappaṭicchādaka mohandhakāra viddhamasakadesanā pajjotadhāraṇena mayhaṃ bhotā gotamena etehi pariyāyehi pakāsitattā anekapariyāyena dhammo pakāsitoti.</i>	By carrying the torch of the discourse which dispelled such concealing darkness of ignorance, because of the explanation in those (various) ways by friend Gotama, the Truth (/Dhamma) has been revealed (to me).

Saṅgārava Sutta – Rozprava Saṅgāravovi

Závěr: Buddhův Návštěvník se Stává Buddhistou

485. <i>Evaṃ vutte, saṅgāravo māṇavo bhagavantam etadavoca – "atthitavataṃ¹² bhoṭo gotamassa padhānaṃ ahosi, sappurisavataṃ¹³ bhoṭo gotamassa padhānaṃ ahosi; yathā taṃ arahato sammāsambuddhassa.</i>	485. (When it) was thus spoken (by the Buddha), the young man Saṅgārava told this to the Exalted One: "There has been made continuous effort in striving by friend Gotama, there has been made a good man's effort in striving by friend Gotama, so that He (became) the Arahant, Rightly (and) Fully Awakened.	485. (Když to) bylo (Buddhou) tak řečeno, mladý muž Saṅgārava řekl toto Vznešenému: "přítelem Gótamou bylo vynaloženo nepřetržitá snaha v úsilí, přítelem Gótamou byla vynaložena snaha v úsilí dobrého muže, čímž se On (stal) Arahantem, Správně (a) Zcela Probuzeným.
<i>Kiṃ nu kho, bho gotama, atthi devā¹⁴ti?</i>	"Well, friend Gotama, do gods exist?"	"Dobře, příteli Gótamo, jsou bohové?"
<i>"Ṭhānaso metaṃ¹⁵ bhāradvāja, veditaṃ yadidaṃ – adhidevā¹⁶ti.</i>	"This is known by me according to the conditions, Bhāradvāja, namely the higher gods."	"Tohle je mnou poznáno na základě podmínek, Bháradvádžo, tedy vyšší bohové."
<i>"Kiṃ nu kho, bho gotama, 'atthi devā¹⁴ti puṭṭho samāno 'ṭhānaso metaṃ, bhāradvāja, veditaṃ yadidaṃ adhidevā¹⁶ti vadesi.</i>	"Well, friend Gotama, why when asked: 'do gods exist,' you say: 'this is known by me according to the conditions, Bhāradvāja, namely the higher gods'?"	"Dobře, příteli Gótamo, proč když jsi otázan: 'jsou bohové,' říkáš: 'tohle je mnou poznáno na základě podmínek, Bháradvádžo, tedy vyšší bohové'?"
<i>Nanu, bho gotama, evaṃ sante tucchā musā hoti¹⁷ti?</i>	Being so, isn't (your speech) empty (and) false?"	Zdalipak je tak (tvá mluva) prázdná (a) lživá?
<i>"Atthi devā¹⁴ti, bhāradvāja, puṭṭho samāno 'atthi devā¹⁴ti yo vadeyya, 'ṭhānaso me veditā¹⁷ti yo vadeyya;</i>	"Bhāradvāja, if anyone when asked 'do gods exist' says 'gods exist', if anyone says 'this is known by me according to the conditions',	"Bháradvádžo, jestliže někdo, otázan 'jsou bohové', řekne 'bohové jsou', (nebo) jestliže někdo řekne 'tohle je

¹² V sinhálské, thajské, khmerské, a PTS ("pī" - ?) to slovo nacházíme rozdělené mezerou: *atthita vata* (avšak bez rozdílu ve významu).

¹³ V sinhálské, thajské, khmerské, a PTS(?) to slovo nacházíme rozdělené mezerou: *sappurisa vata* (avšak bez rozdílu ve významu).

¹⁴ V některých barmských verzích Páli Tipiṭaky jsou namísto všech "*atthi devā*" napsaná "*adhidévā*". "*Atthi devā*" znamená "být bohem". "*Adhidévā*" znamená "vyšší božstvo" / "vyšší bůh". Obvykle je to Buddha, kdo se nazývá *adhidévó*, protože Buddha je nadřazený moudrostí všem bohům v nebi. Avšak v tomto konkrétním případě – jak vysvětlují Komentáře a Podkomentáře – slovo *adhidévā* poukazuje na skutečnost, že "*dévā*" ("božstva") je slovo užívané pro vlastní děti, a také pro krále a královny vlasti. Takto "*adhidévā*" ("nadbožstvo / vyšší božstvo") poukazuje na božstva vyšších mocí, tj. božstva v nebi.

¹⁵ Podle thajské, khmerské, a některých barmských verzí Páli Tipiṭaky by mělo být místo *metaṃ* použito *panétaṃ*. *Métaṃ* (*mé + étaṃ*) znamená "tohle mnou", kdežto *khó panétaṃ* (*khó pana + étaṃ*) znamená "avšak, vskutku, toto."

¹⁶ Podle sinhálské, thajské, khmerské, a PTS(?) verzí by tady mělo být "*atthi dévāti*" (bohové jsou). Verze, kterou zde používám, obsahuje *adhidévā* (nadbožstvo), a ten kdo ji přepisoval navrhuje jestli by *atidévā* (nadbožstvo) bylo tady přijatelné. (Význam se mi zdá být ale stejný.) V tohle případě Páli text říká "*adhidévā*".

¹⁷ Sinhálská, thajská, khmerská, a PTS(?) verse říkájí: "*ṭhānasó veditā mé veditāti*", tj. "je to poznáno podle podmínek, je to poznáno mnou" a ten kdo to přepisoval opět navrhuje: "*ṭhānasó mé veditā atidévāti*", tj. "nadbožstva jsou mnou pozanány podle podmínek."

		mnou poznáno na základě podmínek',
<i>atha khvettha viññunā purisena ekaṃsena niṭṭhaṃ gantabbaṃ</i> ¹⁸ <i>yadidaṃ – 'atthi devā'”ti.</i>	Thereafter, indeed, there by the knowledgeable man should be thoroughly definitely understood (/“taken”) this, namely 'gods exist'.	Tam pak vskutku by my mělo být znalým mužem s konečnou platností pochopeno (/“vzato”) toto, tedy že 'bohové jsou'.
<i>"Kissa pana me bhavaṃ gotamo ādikeneva na byākāsī”ti</i> ¹⁹	"Why then the Exalted Gotama didn't tell me (this) already before?"	"Proč mi tedy Vznešený Gótama (toto) neřekl již před tím?
<i>"Uccena sammataṃ kho etaṃ, bhāradvāja, lokasmiṃ yadidaṃ – 'atthi devā'”ti.</i>	"Indeed, Bhāradvāja, this is generally established in the world, namely 'gods exist'.	"Vskutku, Bhāradvādžo, toto je všeobecně ustanoveno ve světě, tedy že 'bové jsou'.

<i>485. Aṭṭhitavatanti aṭṭhitatapaṃ, assa padhānapadena saddhiṃ sambandho, tathā sappurisapadassa.</i>	485. "Continuous effort" means continuous exertion, (that) is connected with the word "striving", thereafter with the word "good man".	485. "Nepřetržitá snaha" znamená nepřetržité namáhání se, (což) je spojené se slovem "úsilí", a pak se slovem "dobrý muž".
<i>Idaṇhi vuttaṃ hoti – bhoṭo gotamassa aṭṭhitapadhānavataṃ ahoṣi, sappurisapadhānavataṃ ahoṣīti.</i>	Indeed, this is said: "there was a continuous effort in striving of friend Gotama, there was a continuous effort of a good man."	Vskutku, tohle se řeklo: "přítelem Gótamou byla vynaložena nepřetržitá snaha úsilí, byla (to) nepřetržitá snaha dobrého muže."
<i>Atthi devāti puṭṭho samānoti idaṃ māṇavo "sammāsambuddho ajānantova pakāsesī”ti saññāya āha.</i>	"When asked 'do gods exist'" - this the young man asked perceiving "the Rightly (and) Fully Awakened One proclaims not knowing (it himself)."	"Když (jsi) otázan 'jsou bohové'" – tohle se ten mladý muž zeptal s domnělkou: "Správně (a) Zcela Probuzený (to) prohlašuje aniž by (sám) věděl."
<i>Evaṃ santeti tumhākaṃ ajānanabhāve sante.</i>	"Being so" means "when your (pl.) ignorance is so."	"Je tak" znamená "když je vaše neznalost taková."
<i>Tucchaṃ musā hotīti tumhākaṃ kathā aphaḷā nipphalā hoti.</i>	"(Isn't it) empty (and) false" means "your (pl.) speech is meaningless, without a meaning."	"(Je) prázdná (a) lživá" znamená "vaše mluva je nesmyslná, beze smyslu."
<i>Evaṃ māṇavo bhagavantaṃ musāvādena niggaṇhāti nāma.</i>	Indeed, thus the young man accused the Exalted One of false speech.	Vskutku, takto ten mladý muž obvinil Vznešeného ze lživé mluvy.
<i>Viññunā purisenāti paṇḍitena manussena.</i>	"By a knowledgeable man" means by a wise man.	"Znalým mužem" znamená moudrým mužem.
<i>Tvaṃ pana aviññutāya mayā byākatampi na jānāsīti dīpeti.</i>	(The Buddha then) explains: "You, however, out of (your) ignorance don't know (that) what was said by me."	(Buddha pak) vysvětluje: "Ty ale (svou) neznalostí neznáš (to), co mnou bylo řečeno."

¹⁸ Některé barmské edice Pāli Tipiṭaky říkají "gantum" a thajská s khmerskou verzí říkají "gantum vá". Rozdíl je jen gramatický.

¹⁹ Některé barmské edice Pāli Tipiṭaky říkají "gótamó ádikénéva byákásítī" a ten kdo to přepisoval navrhuje "gótamó atthi dévāti na byákásítī". Rozdíl je ale pouze gramatický.

<i>Uccena sammatanti uccena saddena sammatam pākaṭam lokasmiṃ.</i>	"Obviously established" means established by an obvious word (/sound), patent in the world.	"Všeobecně ustanoveno" znamená ustanoveno všeobecným slovem (/zvukem"), zřejmé ve světě.
<i>Adhidevāti susudārakāpi hi devā nāma honti, deviyo nāma honti devā pana adhidevā nāma,</i>	"Higher gods" – even young children, indeed, are known as "gods"; there are however "goddesses", the "higher gods",	"Vyšší bohové" – I mladé děti jsou vskutku známé coby "bohové"; jsou ale "bohyně", "vyšší bohové",
<i>loke devo devāti laddhanāmehi manussehi adhikāti attho.</i>	Meaning that in the world "god" (and) "goddess" are appellations received by humans, (but those above) are superior.	(Což) znamená, že ve světě "bůh" (a) "bohyně" jsou pojmenování získaná lidmi, (ale ta pojmenování výše) jsou (těmto) nadřazená.
<i>Sesam sabbattha uttānamevāti.</i>	All the rest has been already (/just") said.	Všechno ostatní bylo již (/právě") řečeno.

<i>486. Evaṃ vutte, saṅgāravo māṇavo bhagavantaṃ etadavoca – "abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama!"</i>	486. When spoken thus, the young man Saṅgārava told this to the Exalted One: "very beautiful, friend Gotama, very beautiful, friend Gotama!"	486. Když to (/tak") bylo řečeno, mladý muž Saṅgārava řekl tohle Vznešenému: "velice nádherné, příteli Gótamo, velice nádherné, příteli Gótamo!"
<i>Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti –</i>	Suppose, friend Gotama, that (somebody) would turn up what was turned down, or open up what was covered, or show the path to the one on the wrong (path), or bore an oil torch in the darkness (thinking) "who has eyes they will see the forms (/appearance)."	Řekněme, příteli Gótamo, že by (někdo) obrátil vzhůru co bylo obráceno dolů, nebo odkryl co bylo zakryto, nebo ukázal cestu tomu (kdo je) na špatné (cestě), nebo nesl olejovou pochodň v temnotě (s myšlenkou) "kdo má oči, (ten) uvidí tvary."
<i>evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.</i>	Just so was the Dhamma explained in several ways by friend Gotama.	Právě tak byla Dhamma několika způsoby přítelem Gótamou.
<i>Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.</i>	Therefore, I go for the refuge to the Exalted Gotama, I go for the refuge to the Dhamma as well as the Community of monks.	Proto jdu za útočištěm k Vznešenému Gótamovi, jdu za útočištěm k Dhammě a ke Společenství mnichů.
<i>Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃti.</i>	May the Exalted Gotama consider me as a lay person who has gone for refuge from today onward until (he) lives."	Kéž mě Vznesený Gótama považuje za laickou osobu, která šla za útočištěm ode dnešna až dokud žije."
<i>Saṅgāravasuttaṃ niṭṭhitaṃ dasamaṃ.</i>	The Discourse to Saṅgārava is finished, (numbered) tenth.	Rozprava Saṅgāravovi je ukončena, (číslem) desátá.

<i>MNA 4. Bhayabheravasuttavaṇṇanā</i>	Commentary for MN 4. Discourse on Dread (and) Scare	Komentář k MN 4. Rozprava o Děsu (a) Strachu
<i>56. ... Evañca pana vatvā puna taṃ bhagavato dhammadesanaṃ abbhanumodamāno bhagavantaṃ</i>	56. ... Saying so, however, (the brahmin,) extraordinarily rejoicing of the Exalted One's Dhamma	56. ... Avšak když tak (Buddha) pravil, (ten brahmin) se mimořádně zaradoval z Dhamma rozpravy

<i>etadavoca abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotamāti.</i>	discourse, said: "very beautiful, friend Gotama, very beautiful, friend Gotama!"	Vznešeného, a řekl: "velice nádherné, příteli Gótamo, velice nádherné, příteli Gótamo."
<i>Tatthāyaṃ abhikkantasaddo khayasundarābhirūpaabbhanumodan esu dissati.</i>	There this word "beautiful" is seen in the (cases of) (1) <u>end</u> , (2) <u>beauty</u> , (3) <u>splendor</u> , (and) (4) <u>extraordinary rejoicing</u> .	Tam slovo "nádherný" je vidět v (případech) (1) <u>konce</u> , (2) <u>krásy</u> , (3) <u>skvostnosti</u> , (a) (4) <u>mimořádné radosti</u> .
<i>"Abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho"tiādīsu (cūlava. 383; a. ni. 8.20) hi khaye dissati.</i>	(1) (In the quotes such as) "lord, the night is very beautiful , the first watch (of night) has risen, the Community of monks has been sitting (here) for long," etc. (<i>Vinaya Piṭaka – Cūlavagga Pāli - 9. Pātimokkhaṭṭhapanakkhandhakaṃ - 1. Pātimokkhuddesayācanā – par. 383; AN 8.2.10. Upasatha Sutta</i>) is seen the <u>end</u> .	(1) (V citacích jako) "pane, noc je velice nádherná , první doba (noci) nastala, Společenství mnichů (už zde) sedí dlouho," atd. (<i>Vinaya Piṭaka – Cūlavagga Pāli - 9. Pātimokkhaṭṭhapanakkhandhakaṃ - 1. Pātimokkhuddesayācanā – par. 383; AN 8.2.10. Upāsatha Sutta</i>) je vidět <u>konec</u> .
<i>"Ayaṃ imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro cā"tiādīsu (a. ni. 4.100) sundare.</i>	(2) (The quotes such as) "this is the surpassingly very beautiful and the surpassingly excellent out of the four Persons," etc. (<i>AN 4 2.5.10. Potaliya Sutta</i>) are the <u>beauty</u> .	(2) (Citace jako) "tahle je z těchto čtyř Osob nesrovnatelně velice nádherná a nesrovnatelně výborná," atd. (<i>AN 4 2.5.10. Pótaliya Sutta</i>) jsou <u>krása</u> .
<i>"Ko me vandati pādāṇi, iddhiyā yasaṃ jalāṃ; abhikkantena vaṇṇena, sabbā obhāsayāṃ disā"ti. – ādīsu (vi. va. 857) abhirūpe.</i>	(3) (The quotes such as) "who bows to my feet, (as I) shine with power (and) glory; by (my) very beautiful (divine) color, all directions are illuminated" etc. (<i>Vimāna Vatthu – 2. Purisavimānaṃ - 5. Mahārathavaggo – 1. Maṇḍūkadevaputtavimānavāṇṇanā – par. 857</i>) are the <u>splendor</u> ,	(3) (Citace jako) "kdo se klaní k mým nohám, (když) zářím mocí (a) slávou; (mou) velice nádhernou (božskou barvou, jsou všechny směry prozářené," ²⁰ atd. (<i>Vimāna Vatthu – 2. Purisavimānaṃ - 5. Mahārathavaggo – 1. Maṇḍūkadevaputtavimānavāṇṇanā – par. 857</i>) jsou <u>skvost</u> ,
<i>"Abhikkantaṃ, bhante"tiādīsu (dī. ni. 1.250; pārā. 15) abbhanumodane.</i>	(and) (4) (the quotes such as) " Very beautiful , Lord" etc. (<i>Dīgha Nikāya – 2. Sāmaññaphala Sutta</i>) are the <u>extraordinary rejoicing</u> .	(a) (4) (citace jako) " velice nádherné , Pane" atd. (<i>Dīgha Nikāya – 2. Sāmaññaphala Sutta</i>) jsou <u>mimořádná radost</u> .
<i>Idhāpi abbhanumodaneyeva.</i>	This then is (the expression) by <u>extraordinary rejoicing</u> .	To pak je (výraz) <u>mimořádné radosti</u> .
<i>Yasmā ca abbhanumodane, tasmā sādhu sādhu bho, gotamāti vuttaṃ hotīti vedītabbaṃ.</i>	It should be known that as in the <u>extraordinary rejoicing</u> , so also when saying "Excellently, excellently, friend Gotama."	Mělo by být známo, že jako při <u>mimořádné radosti</u> , tak i při vyslovení: "výborně, výborně, příteli Gótamo."

²⁰ Tohle je zvolání vyslovené božstvem v údivu jak moc slávy a moci získali za své dobré činy vykonané během jejich minulého života.

<i>"Bhaye kodhe pasamsāyaṃ, turite kotūhalacchare; hāse soke pasāde ca, kare āmedītaṃ budho"ti. –</i>	"(Such) is the exclamation done by a wise one in fear, anger, praise, hurry, omens (and) wonders; joke, misery, and appreciation."	"(Takové) je zvolání učiněné moudrým ve strachu, vzteku, chvále, spěchu, znamení (budoucnosti) (a) zázracích; vtipu, utrpení, a pochvale."
<i>Iminā ca lakkhaṇena idha pasādavasena pasamsāvasena cāyaṃ dvikkhattuṃ vuttoti veditabbo.</i>	- Also because of this character it should be known that this (the words of approval) is told here even two times here as appreciation, as praise.	- Také kvůli této vlastnosti by mělo být známo, že toto (tj. slova souhlasu) se tady říká dokonce dvakrát coby pochvala, coby chvála.
<i>Atha vā abhikkantanti abhikantaṃ. Atiṭṭhaṃ atimanāpaṃ, atisundaranti vuttaṃ hoti.</i>	Or otherwise, "very beautiful" means very lovable. Very desirable, very pleasant, very lovely.	Nebo jinak, "velice nádherný" znamená velice líbezný. Velice žádoucí, velice příjemný, velice krásný.

<i>Tattha ekena abhikkantasaddena desanaṃ thometi, ekena attano pasādaṃ.</i>	There by one word of "very beautiful" (he) eulogizes the (Dhamma) discourse, (and) by one (again) (he means his) own appreciation.	Tam jedním slovem "velice nádherný" opěvuje (tu) rozpravu (Dhammy), (a znovu) jedním (má na mysli) svou pochvalu.
<i>Ayañhettha adhippāyo – abhikkantaṃ, bho gotama, yadidaṃ bhoto gotamassa dhammadesanā,</i>	Indeed, this is the meaning there: "very beautiful, friend Gotama, namely this Dhamma discourse of friend Gotama,	Vskutku, tam významem je toto: "velice nádherné, příteli Gótamo, tedy tato rozprava Dhammy přítele Gótamy,
<i>abhikkantaṃ yadidaṃ bhoto gotamassa dhammadesanaṃ āgamma mama pasādoti.</i>	Very beautiful, namely this Dhamma discourse of friend Gotama which aroused my appreciation."	Velice nádherné, tedy tato rozprava Dhammy přítele Gótamy již vyvstává moje pochvala.
<i>Bhagavatoyeva vā vacanaṃ dve dve atthe sandhāya thometi –</i>	Or (he) simply eulogizes the word of the Exalted One in connection with the two by two meanings:	Nebo jen opěvuje slovo Vznešeného ve spojitosti s dvěma významy po dvou:
<i>bhoto gotamassa vacanaṃ abhikkantaṃ dosanāsanato, abhikkantaṃ guṇādhigamanato,</i>	(1) the word of friend Gotama is very beautiful because it can destroy defilements, (2) (it) is very beautiful because (it) arouses the qualities (such as virtue etc.);	(1) slovo přítele Gótamy je velice nádherné, protože dokáže zničit nečistoty, (2) je velice nádherné, protože dává vyvstat kladům (jako např. etika atd.);
<i>tathā saddhājananato, paññājananato, sātthato, sabyañjanato, uttānapadato, gambhīratthato,</i>	Thereby (3) by arousing faith, (4) by arousing wisdom, (5) by meaningfulness, (6) by grammatical correctness, (7) by the used vocabulary, (8) by the deep meaning,	A tím, (3) že vyvolává důvěru, (4) že vyvolává moudrost, (5) smysluplností, (6) gramatickou správností, (7) použitou slovní (zásobou), (8) hlubokým významem,
<i>kaṇṇasukhato, hadayaṅgamato, anattukkaṃsanato, aparavambhanato, karuṇāsīlato,</i>	(9) Because it is pleasant in the ear, (10) because it enters the heart, (11) because it doesn't exalt oneself, (12) because it doesn't degrade	(9) Protože je příjemná uchu, (10) protože vstupuje do srdce, (11) protože není sebechválou, (12)

<i>Ayaṃ pana adhippāyayanā – yathā koci nikkujjitaṃ ukkujjeyya, evaṃ saddhammavimukhaṃ asaddhamme patitaṃ maṃ asaddhammā vuṭṭhāpentena,</i>	This is then the connection to the meaning: in the way (someone) would turn up something turned down thus to me fallen to the incorrect truth (/dhamma), out of the direction toward the correct Truth (/Dhamma), (I was) raised from the incorrect truth (/dhamma);	To je pak je spojení k (tomu) významu: jak by (někdo) obrátil vzhůru co bylo převrácené dolů, (právě) tak mě, který upadl do nesprávné pravdy (/dhammy), mimo směr vůči správné Pravdě (/Dhammě), jsem (byl) zvednutý z nesprávné pravdy (/dhammy);
<i>yathā paṭicchannaṃ vivareyya, evaṃ kassapassa bhagavato sāsananantaradhānato pabhuti micchādiṭṭhigahanapaṭicchannaṃ sāsanaṃ vivarantena,</i>	In the way (someone) would uncover what was covered thus the (Buddha's) Teachings has been uncovered from being concealed by a forest of wrong view(s) since the time the Dispensation of Kassapa the Exalted One disappeared;	Jak by (někdo) odkryl co bylo zakryté, (právě) tak bylo (Buddhovo) Učení bylo odkryto od zakrytí lesem špatných názorů (již) od doby, kdy zmizelo Učení Vznešeného Kassapy.
<i>yathā mūlhasa maggaṃ ācikkheyya, evaṃ kummaggamicchāmaggaṃ appaṇṇas sa me saggaṃ mokkhamaggaṃ ācikkhantena,</i>	In the way (someone) would show path to one of wrong (path) thus I who followed the path of doom, the wrong path, was shown the path to heaven (or) Liberation,	Jak by (někdo) ukázal cestu tomu na špatné (cestě), (právě) tak mě, kdo následoval cestu ke zkáze, špatnou cestu, byla ukázána cesta do nebe (nebo) Osvobození.
<i>yathā andhakāre telapajjotaṃ dhāreyya, evaṃ mohandhakāre nimuggassa me buddhādiratanarūpāni apassato</i>	In the way (someone) would carry an oil torch in darkness thus to me sunk in the darkness of ignorance, who didn't see the forms (/appearance) of the Jewels such as the Buddha,	Jak by (někdo) nesl olejovou pochoděň v temnotě, (právě) tak mě, potopenému v temnotě nepoznání, který neviděl tvary (/vzezření) Klenotů jako například Buddha,
<i>tappaṭicchādaka mohandhakāra viddhamsakadesanā pajjotadhāraṇena mayhaṃ bhotā gotamena etehi pariyāyehi pakāsītattā anekapariyāyena dhammo pakāsītoti.</i>	By carrying the torch of the discourse which dispelled such concealing darkness of ignorance, because of the explanation in those (various) ways by friend Gotama, the Truth (/Dhamma) has been revealed (to me).	Protože nesl pochoděň rozpravy, která zahnala takovou zahalující temnotu nepoznání, kvůli vysvětlení těmi (různými) způsoby přítelem Gótamou, (mi) byla Pravda (/Dhamma) odhalena.

May all beings be happy and healthy ☺

monk Saraṇa